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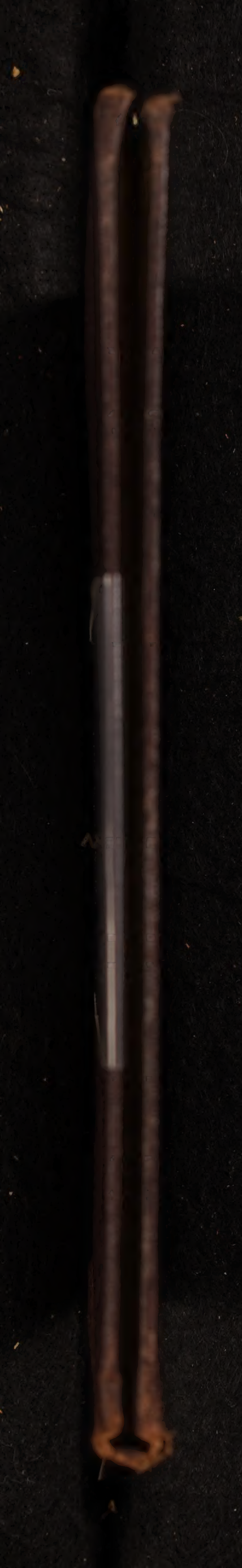


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*HOLBEIN
SOCIETY*

GRIMM ALDI'S ORATION.







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J. D. Zee.





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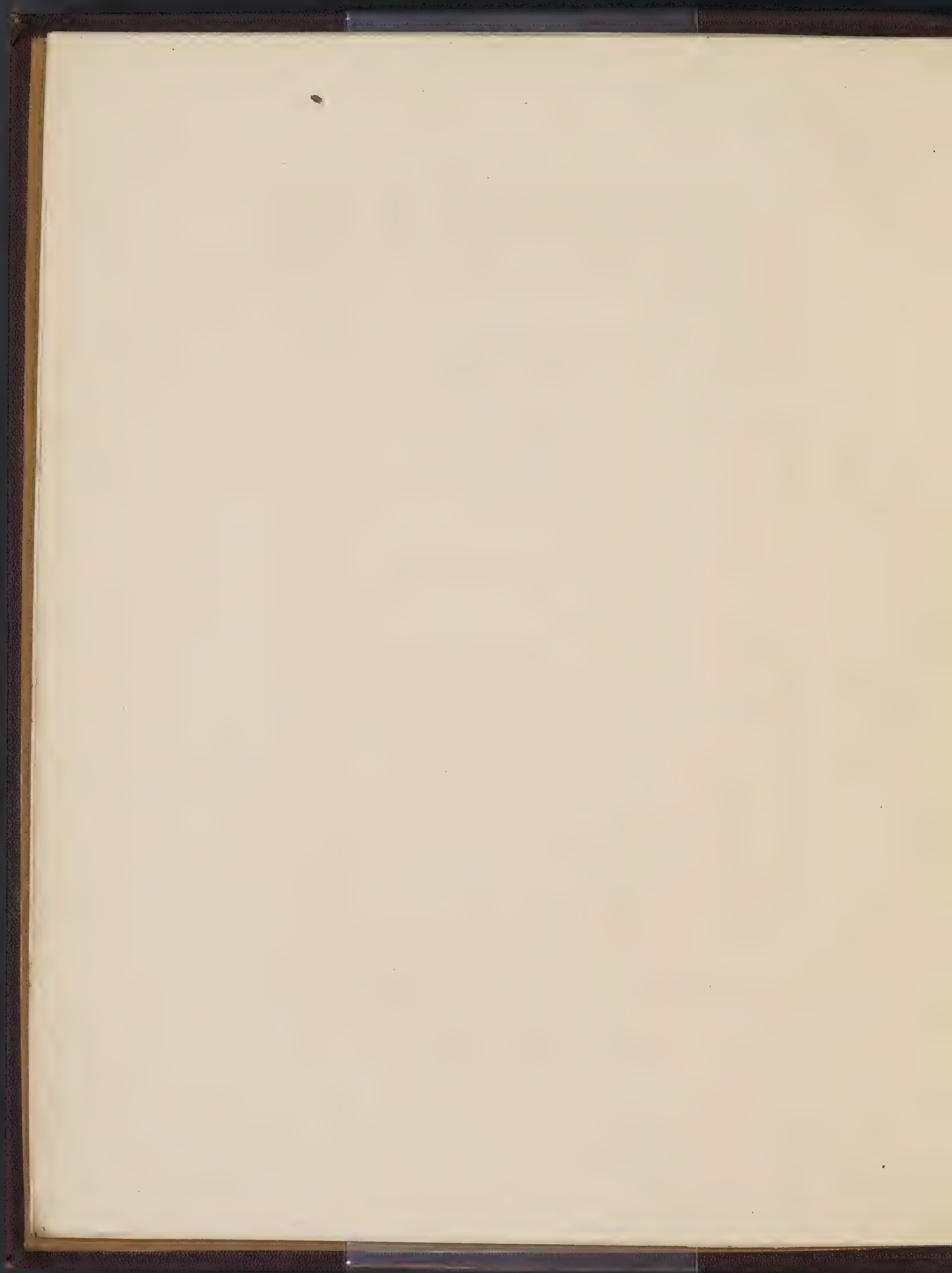
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GRIMALDI'S

Funeral Oration

January 19, 1550.

FOR

ANDREA ALCIATI;

In Photo-lith Fac-simile.

WITH

A TRANSLATION INTO ENGLISH.

Edited by HENRY GREEN, *M.A.*

Published for the Holbein Society by
A. BROTHERS, *St. Ann's Square, Manchester; and*
TRÜBNER & CO., *Paternoster Row, London.*

M.DCCC.LXXI.





W.S.



PREFACE.



IRTUES, in the fullest extent to which human effort can attain, never truly deserve those unmeasured praises which to the authors of Funeral Orations so often appear necessary, if not essential. Vitiating and faulty, offensive to good taste, and built up on unsound principles as are many of the panegyrics, the laudations, the *lodi*, which from Greek and Latin down

to Italian times have prevailed, and thence through Italy have spread among all the countries of the modern civilization; we should commit an injustice, were we to declare that flattery of an unscrupulous kind must always be interwoven with them, and summon exaggeration to its aid. This Funeral Oration for Alciati is, indeed, much overdrawn; there is some very vapid declamation in it, and where most it is successful, there is found a want of the natural flow of eloquence which makes an articulate-speaking man so powerful; yet there is in Grimaldi an honest heartiness which shows that the Orator himself, how much soever he may have failed in clearness of expression, thought what he uttered, and bestowed

much pains as well as feeling to make his thought understood and to pervade the minds of his hearers.

As stated elsewhere,—“In translating this Oration, the Editor has derived much guidance, as to the general meaning and force, from a highly valued friend, who allowed him the use of his English version, and whose kindness is now acknowledged; but the Editor has thought it better, at some expense of elegance it may be, to follow rather closely the language and form of the original. The *Carmina* on Alciati's death and renown are no part of the Oration, and they are left in their original Latin.”

Those were indeed great funeral themes which engaged the genius of Pericles and Demosthenes; the *one*, when the Athenians publicly solemnized the memory of such as were first killed in the Peloponnesian war, B.C. 431; the *other*, when the same honour was decreed for those who fell in the fatal conflict of Chæroneia, B.C. 338; but a theme on a similar subject, though much inferior in importance, was, in October, 1571, assigned at Venice to Paolo Pavia, “in laude de' morti,” in praise of the dead, “at the victorious battle against the Turks fought at Cursolari.” With much joy the orator spoke of their valour, and esteemed theirs a most happy fate. “But it is time,” he said, “that I should cease praising with the tongue those whose praises in the memory of men will not have any bound, except with the world itself.”

About the time of Alciati's death, and down at least to the end of the last century, the practice was observed of pronouncing over men exalted for rank or character, a solemn laudatory speech. Of such speeches, a considerable number—*fifty*—were collected by William Roscoe, the historian of the Medici, and are preserved in the very excellent library of the Chetham College, Manchester.

Belonging to the sixteenth century, and beginning with Leonardo Salviati's *Orazione* on the death of the most illustrious Don Garzia de' Medici, in 1562, there are *thirteen* of these Funeral Orations. They are generally of a small quarto size, containing from 16 to 65 pages, and usually end with the words “Io ho detto,” I have

said it. Many of them are translations from the original Latin into the tongue of Florence.

No less than five of these Orations celebrate the death and virtues of Cosimo de' Medici, who died in 1574, Grand-duke of Tuscany and Grand-master of the Cavaliers of S. Stephen. The Oration by Leonardo Salviati, in the church of the Order, has on its title the pretty device of a tortoise with hoisted sail, and the old motto, *FESTINA LENTE*, *On-slow*, as one of our English nobles translates the Latin: another by Piero Vettori, in the church of S. Lorenzo, bears the device of a ship with full sails, and the motto *ET POTEST ET VULT*, *It both can and will*: the third by Geo. Batista Adriani, in the public palace, presents a portrait of Cosimo and an inscription below it, declaring it to be the gift of Pius V., in testimony to Cosimo's "peculiar delight and zeal for the Catholic religion, and especial love of justice:" the fourth by Pietro Angelio da Burga, in the Duomo of Pisa, contains as well the ducal arms as Cosimo's portrait: and the fifth, by Benedetto Betti, publicly recited to the Society of S. John the Evangelist, contains an account of the funeral obsequies, and at the end the Lily, with the appropriate motto *NIL CANDIDIUS*, *Nothing fairer*.*

But, like prayer itself, these praises were not for princes alone. Witness, in 1564, Benedetto Varchi's *Orazione*

* Besides these Cosimo-Medicean orations, and probably several others, there were published on the same occasion *Canzone*, like the *Carmina* at the end of Grimaldi's work, *i. e.* Odes on the death of the most serene Cosimo Medici, first grand-duke of Tuscany. One set of these was by Giovanni Cervoni da Colle, who also composed *Canzone* on the death of Francisco Medici, in 1587; on the nuptials of Don Cesare d'Este to Donna Virginia Medici, also in 1587; and on the crowning of the Cardinal de' Medici as grand-duke of Tuscany, 1587.

We may note also, as belonging to the end of the same sixteenth century, and as contained in the Roscoe Collection,—1. The Cardinal Niceno's *Lettere et Orazione* to the princes of Italy concerning the impending war against the Turk, 1594; and Scipione Ammirato's *Orazione* at the same time to the pope Sextus V., pertaining to the same subject. 2. Also in 1594, Scipione Ammirato addressed orations to Sextus V. on the preparations which had been made against the power of the Turk; and "to his Lord the most serene and most powerful Catholic king, Philip King of Spain, &c.," "on the pacification of Christendom, and on taking arms unitedly against the Infidels."

Fvnerale at the obsequies of Michelagnolo Bvonarroti, in the church of San Lorenzo; and in 1585, Leonardo Salviati's *Orazione Fvnerale* "of the praises of Pier Vettori, Senator and Academician of Florence, by order of the Florentine Academy, in the church of Santo Spirito."

The Roscoe collection of *Lodi* possesses 12 similar Orations delivered in the seventeenth century, between 1614 and 1664; and 26 Funeral Orations of the eighteenth century, between 1709 and 1781. By any one disposed to the work, many curious extracts might be gathered from these memorials of the illustrious dead; but to make such a work complete, a very wide area would have to be examined. Augustus pronounced the Funeral Oration for the young Marcellus,—and Nero for his wife Poppæa. Over Christian martyrs the holy words of commendation were uttered; and in later times, at the burial hour of philosophers and poets, of statesmen, generals, and philanthropists, of mighty princes and of noble patriots, the tongue of the eloquent has spoken many a vain flattery and many a solemn truth. Laymen, no less than ecclesiastics, have joined in the practice; and the Academies of Italy and France have set the whole civilized world the example of rendering speech the vehicle of praise. "Of the dead nothing but good" has been too much their rule;—"nothing set down in malice" might be the better guide.

Of the two ornamental capitals employed, the V presents the Alc, or Elk, the badge of the family of the Alciati; the H, the Cornucopiæ and Mercury's wand, which Paolo Giovio and the medal in the Museum Mazzuchellianum have attributed to the Jurisconsult himself, Giovio adopting for motto, VIRTUTI, FORTUNA COMES, *Fortune the companion to virtue*, and Mazzuchelli, when corrected, ΑΝΔΡΟΣ ΔΙΚΑΙΟΥ ΚΑΡΠΟΣ ΟΥΚ ΑΠΟΛΑΥΤΑΙ, *The fruit of the just man perishes not*.

H. G.

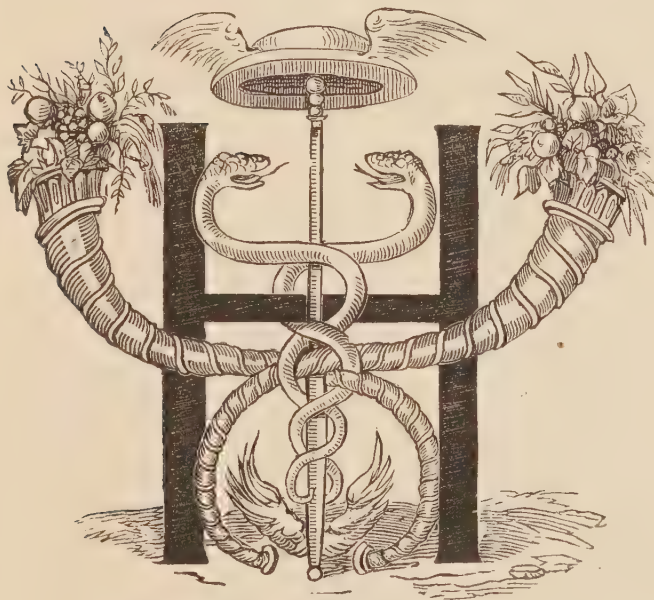
HEATHFIELD, KNUTSFORD,
July 27th, 1871.



FUNERAL ORATION

*Delivered at Pavia, January 19th,
M.D.L.*

IN THE CATHEDRAL CHURCH,
AT THE FUNERAL
OF THE VERY FAMOUS JURISCONSULT
ANDREA ALCIATI,
BY
ALEXANDER GRIMALDI OF ANTIPOLIS.



OW GREAT,
alas! was the
wound which
lately the Com-
monwealth of
Christians re-
ceived by the
decease of An-
drea Alciati, a
man confessedly
the chief of all
ages and of all
memory in
learning and
virtue. The loss
not even he, on
whom nature

has bestowed the highest fulness and faculty of speaking,
could in any way, I say not, encompass by eloquence, but
even enumerate by narrating. For where in man has there

ever been such integrity of life.? such constancy of purpose? and, lastly, such knowledge of all sciences? Who, except the utterly senseless, will deny that he was instinct with a divine spirit?

On diligently considering these things within myself, I had, in truth, determined to decline the office of addressing you; for I knew that I must speak before so thronged and grave a presence and audience of learned men as never in my memory have been in any place. Therefore I was afraid, lest the undertaking of that office might appear boldness towards you rather than affection, and rashness rather than duty. In acuteness of genius and in gravity of judgment, and in the art and practice of speaking (on which, when a youth, I did not spend much of my time), I am left far behind you all; and shall I then dare to touch upon the praises of the man who was eminent for every kind of talent, especially for eloquence, and for authority in this position, to which none but the highest ability ought to be brought?

But, most honourable Fathers! if once you recognise the nature and the reasons of my case, you will, I think, understand that I have entered upon this province of speaking, not from any self-confidence of discharging the office, but lest some one might fail to find in me the dutifulness of a grateful disciple towards his Preceptor.

For this man, by divine and immortal qualities, to that degree had captivated not only his own people, but (so much of human perfection had nature bestowed upon him) all those of France also, that it must have shamed us, being bound to him by the eternal memory of benefits, if the gratitude which to him living and breathing we had not *shown* (for we were not able to do it), we had not paid to the dead with a mind remembering what is the very greatest which our souls could attain. Him therefore would we honour with some *solemn* oration.

Now, though such an oration may obscure the singular and choice virtues of a man endowed with divine genius, with admirable learning and with wisdom beyond belief, instead of illustrating his greatness,—I yet prefer elo-

quence to be demanded against me, rather than to be suspected of an ungrateful soul, if I should not do that. For I think that the death of him who is considered to have bestowed benefits on all men should be honoured not only by public grief, but also by public memorials.

Be ye all, whose countenances and features I contemplate not without great satisfaction of mind, present then in soul as ye are in body, and with most attentive minds and the highest benignity, listen to me while I say a few things concerning the praises of Andrea Alciati, our most renowned Preceptor.

Surely a great and arduous burden has this day been laid upon me—of praising by far the greatest and most illustrious man of all who are, have been, or will be. Therefore must my mind be roused and elevated, that ye with your ears may be sensible of the dignity of so great a theme, and that we may grasp the comprehensive oration by mind and thought.

What shall I do? What first shall I seek? Whence especially shall I make a beginning? Already, doubtless, not only am I moved in soul, but I tremble in every limb; nor is there any part of my body able sufficiently to perform its duty. In speaking, shall I touch upon the memory of his incredible virtues? Shall I, by my oration, increase the general grief, or sorrow, by which we all are distracted and torn asunder, and are weighed down and consumed? But I fear if I shall do this, lest I, who ought to comfort the souls of you all which are more than enough affrighted, should thoroughly weaken and break them down by the recalling of this bitter sadness to mind.

By the death of Alciati, to whose virtues no age ever had equal among all mankind, who is not so confounded that there seems neither measure nor intermission of tears, nor any future alleviation? For whoever shall not wish to examine him from his boyhood, and to commence from the beginning, will easily judge him to have gone beyond the usual measure of human ability. Scarcely had he been led forth from the cradle, when he gave to all the signs of highest hope, of highest inborn power of

genius, and of highest virtue, so that all seemed to have foretold concerning him what, according to Plato, Socrates augured concerning Isocrates. Nor, indeed, was he able only to uphold and to maintain the wonderful expectation of himself which he had roused, but he altogether surpassed it.

For, refreshed from the fountains of genius, when he had advanced some little in age, not only did he with the edges of his lips taste those studies by which boyhood is accustomed to be moulded to human culture, and, as is said, touched them with the ends of his fingers, but to every kind of learning he bravely applied the acuteness of his intellect; as to the toilsome rules of the Grammarians, the distinctions of Orators, the subtleties of Rhetoricians, the notes of Musicians, the measurings of Geometers, the numbers of Arithmeticians, the motions of Astronomers, the pharmaceutics of Medicine, the hidden sentences of Philosophers, and the divine dogmas of Theologians. Even before he had completed the full age of youth, he had by very ample proofs consecrated the memory of his own name. For while yet a young man he wrote very many orations and declamations; they were ornamented and polished with elegant and pointed sentences and important words; and no one, except he was stupid, and void of common learning and of the polish of human culture, would judge them filled with puerile fiction and pretence, but the products of lettered old age.

There is in them a certain kind of discourse so liquid, copious, and flowing, that a golden stream of oratory may evidently be seen, and the acumen of the Attics, their eloquence, brevity, and wit, may be recognised. The History of his own country he wove together so truly, purely, and ornately, that there is manifest in it a certain brevity as of Sallust, than which to learned ears nothing can be more perfect; nor can anything be discovered which is wanting or redundant. Poesy full of enigmas (between which, on Plato's testimony, no one distinguishes) he so studied, exhausted, and expressed, that

within the first threshold of his youth he composed Emblems, Epigrams, Elegies, Comedies, and divers other poems, so gay, so pleasing, so elegant, that nothing could be more cleverly done. The studies of Mathematical demonstrations, of Medicine, of Philosophy, of Theology, he so embraced that, concerning any one thing in them, he could discourse so copiously, lucidly, and without preparation, as to appear to have been always labouring on that one subject alone. But in what pertains to the knowledge of Greek literature he so bestowed all his study and talent on the imitation of it, and so conjoined Latin with Greek, that not less would his Greek than his Latin speech abound in ornaments of every kind. This fact is indicated in many of his speeches, as well in those written by him in Greek as in those translated out of Greek into Latin. Moreover, some Epigrams exist very elegantly composed, and, as I hope,* very soon about to receive publication.

But the very noble science of war (on the guardianship and protection of which rests a serene and tranquil state of happy peace) he so understood, that you would have said he had been accustomed to do nothing, except to take up a station for a camp, to surround the same with a rampart, to beat off the enemy, and to draw up an army in array. Lastly, that I may bring together my remarks into a few words, there is no one branch of knowledge of which distinct traces may not be found in him.

Since, in all these kinds of learning, he far excelled others, and already excited among men the highest admiration, he determined that his own genius, so ready and copious, should be no longer spent on these subjects, nor should his divine memory of things and words be employed upon them, in which he much surpassed Cyrus, Mithridates, and Charmides; but from these pursuits, which are worthy of a liberal-minded man, he turned aside, when somewhat advancing in age, to a choicer kind of knowledge.

* A hope not yet fulfilled.

Wherefore he thoroughly gave himself up to the most sacred wisdom, that of the Civil Law, altogether devoted himself to it, and upon it placed all care, labour, industry, and, lastly, all desire. To this pursuit he had not in his youth given up much time, yet the honours of the Jurisconsult he attained in less than the seventh year, with the highest commendation of learned men. To Milan, his true native country, which has always flourished in fame, and in glory, and in learning, and in warlike praise, he soon betook himself; and there, for almost three entire years, he was engaged in the courts as an advocate, with so great an increase of fame, that his gate, like that of Scipio Nasica of old or of Quintus Mutius, was daily thronged by a crowd of citizens and by the splendour of the highest men.

His singular learning no longer lay hidden in darkness, but was placed in the light of Gaul, in the eyes of Italy, and in the ears of all families and nations. Being sent for by the people of Avignon to fill the public office of professor, he was constituted Count Palatine of the sacred Court of the Lateran by Leo X., the chief pontiff; and though up to that day he had never mounted the Chair, he deserved the stipend of six hundred crowns. Here he tarried some years, and the glory of his name so filled the circle of the lands, that Francis, the most Christian king of the French, called him to the University of Bourges, with a doubled honorarium, and with one thousand two hundred crowns assured.

He was soon sent for from distant countries, and on his resisting, and in some way refusing, Franciscus Sforza, duke of Milan, lawfully laid his hands upon him, and honouring him with the fullest senatorial rank, obtained from him the promise that he would teach at Pavia. A little after he sought Bologna, the foster-child of studies, and there being most honourably received, he was for four years Professor of Civil Law, with a mighty concourse of hearers. Being recalled to Pavia (at the command of the most serene Emperor Charles), he resided here for some years; but, prevailed upon by the very ample promises

of Duke Hercules, he next visited Ferrara, and raised up the prostrate university. At length, after many toils in wandering about, he returned to Pavia, and here placed his seat and home, and taught three or four years at most, with a constant attendance of learned men flowing in from every side.

Lastly, after suffering from pain of the feet for some years, at first indeed slightly (as happens), but soon more severely and frequently, he laboured under continual fever in addition. In the course of fourteen days gradually worn out, with his senses always sound until he perished, he met death on the 11th of January, not exceeding his fifty-eighth year. He rendered back and bequeathed his soul to God, from whom he received it; and when cast down from his high home, and as if sunk to the earth, he gave his body to the ground, not without the greatest weeping and lamentation of all.

But why do I commemorate weeping and lamentation? Milan mourns, Pavia grieves, Italy sits in the dust, France is afflicted; finally, all provinces complain that so divine a Jurisconsult has been deprived of this life. For whoever has so clearly and elegantly interpreted the answers of Jurisconsults, the constitutions of Princes, the sacred canons of Pontiffs? Who, up to this very time, has written respecting all these so truly and eloquently? Has he not indeed added to the knowledge of the laws (of which it is the sister) such great eloquence as none of the ancients possessed, and as to none of the moderns has it been granted to hope for, or even distinctly to desire? This fact is abundantly declared by the Paradoxes, by the Balancings of Accounts, by those books, most celebrated in the discourse of all men, concerning the Signification of words and things, and by countless other works of his, which we have daily in our hands. Him, therefore, shall we not mourn? His death shall we not deplore? The true and genuine glory and ornament of our most sacred Civil Wisdom being extinguished, shall not we complain?

O wretched and miserable race of mortals! O cruel

fates, lying in ambush for all good men! O night on which he breathed forth his soul,—then, of all times, the sharpest and most bitter! So hast thou not despoiled us of a very precious gift divinely sent down to us from heaven? So hast thou not taken away the pleasure beyond belief which we gained from his most agreeable companionship! So hast thou snatched away from us unawares the oracle of the whole Christian Commonwealth! Now, of a truth, has Italy been despoiled of its brightness and peculiar flower, Milan of its splendour, every family and nation of its very clearest light. Voice, strength, words will fail me if I should wish to declare aloud how miserable, how wretched, how bitter to us may the death of this man be.

Already I seem to myself to hear Jurisprudence, mourning and cast down, to break forth into these words: Where is the resplendent brightness? where the assured protection? where Andrea Alciati, my only safety? Where is he, who, by the elegance of his speech, began to increase me when I was lessened, and by the greatness of his genius, by the gravity of his judgments, and by the power of his eloquence, has strengthened me when I was weakened, defended me when I was tossed and driven about by many injuries, came to assist me when thrown headlong, drew me forth from the waters when sinking, and raised me up when afflicted and lost?

O ruthless death! hast thou not so suddenly envied me this glorious light as almost to bring upon me eternal darkness? Hast thou not hurled against his body so bloody a dart, that pristine savagery might deform me afresh? Hast thou not exercised against him so detestable a tyranny as to despoil me of all my ornaments?

But whither is this oration sliding? or what end at length has been proposed to me? Is it that I should help your sorrow by my own tears? Is it, indeed, that I should console you with my oration, and drive away your grief? To greater length, therefore, I will not proceed; I will recall myself to my proper duty and purpose. Clear away your sorrow, my hearers, and lay aside all memory of

grief! Death made ready, set before us, defined, is in like manner common to all, as a true debt of nature :—

“We owe to death ourselves and ours ;
Nor does it spare beauty, riches, or imperial powers.”

For—

“Pale death with equal foot beats at poor men's cottages,
And at the towers of kings.”

If, indeed, according to the truest sentiment of philosophers, we wish to examine this whole matter a little deeper, we shall very readily judge that life, and not death, is true. For (as it is in Euripides)—

“Who knows not that to live is but to die ? *
And that by mortals, to die is deemed to live ?”

For, from a certain wise man we have heard that we are now dead, and that for us the body is our sepulchre ; and that then we truly live, when we are liberated from this dark prison of earth and emigrate to the citadel of heaven. Now, in what way can this be named life, which, like a most stormy sea, is daily tossed by tempests and waves ? The ancient Fathers, thinking excellently of this very thing, have compared such a life to a game of dice. Nor, undeservedly, has Euripides named it “one little day ;” Phalereus Demetrius, “a point of time ;” but, best of all, Pindar, “the dream of a shadow.”

Now at length therefore lives—lives the divine Alciati, and instead of this mortal condition, he has obtained immortality of life, and that glory which can scarcely be bounded by heaven itself. He has left behind the very firmest safeguards of virtue, which alone, when all other things are lost, can (as M. Tully testifies) support themselves. For in the state of mortals there is no stability, no constancy so great, as in those things which are administered by virtue. And virtue is wont to beat back the cruelty of death, and (as it is said) is fastened by the deepest roots, which by no force can ever be overthrown,

* “Τίς δ' οἶδεν εἰ τὸ ζῆν μὲν ἐστὶ καταθανεῖν,
Τὸ καταθανεῖν δὲ ζῆν νομίζεται βροτοῖς.”

and from no place can be removed. He will live—will live, undoubtedly, while the race of men, while nations, while peoples shall exist; and his life shall remain vigorous in the memory of all ages, posterity will nourish it, eternity itself will always defend it, nor with respect to his praises will any age ever be silent. For his writings are of immortality, not of time.

His home indeed he has changed, but—what this wandering pilgrim did not possess—how firm and stable is the home to which he has attained! Nature has granted us an inn for sojourning awhile, not for inhabiting. Us mortals she has left exposed to calamities, dangers, diseases, accidents, anxieties, inconveniences, faults, injuries; that, immortal herself, she might behold those heroes immortal, and pass from toil to rest, from pain to painlessness, from disease to health, from this short age to perpetual life.

Make, therefore, an end to tears, nor any longer bewail the death of our Preceptor, for whoever does that deplores that himself is mortal, and (just like Theophrastus when dying, as recorded by M. Tully) he accuses nature. Alciati has died in his native land, in which it is an illustrious thing to die; and before he gave up the last breath of life, he so arranged all his affairs that his fortune (which he had obtained, not as a Theban of old, one Ismenias, mentioned by Plato, but by diligence and virtue) he left by will to his heir, Francisco Alciati, whose pure and spotless morals, penetrating genius, and singular knowledge as well of the more polished literature as of the Civil Law, all men commemorate.

So, lastly, to cleanse his soul from all defilement and spot of sin, and with those sacred rites which are wont to be used by such as depart religiously, he desired to placate towards himself the powers above and his own household deities, and to perform the offices due to God, so that no one ought of right to grieve concerning his death.

And now, illustrious Sirs! let us all, stretched at the feet of that very illustrious man, cast ourselves down, beseech God, Best and Greatest, that into the assembly

and number of blessed souls He may place the man who, during his years, pressed earth (as Homer says), not as a useless heap of clay,* but, his tale of life well told out, he left to posterity an honourable memorial of himself, who, with such great humanity, wisdom, and piety, has finished the course of life by nature circumscribed to men, and who, lastly, with earnestness so great, has ever observed all things which pertain to the most excellent Christian.

—o—

*The Oration of Alexander Grimaldi, of Antipolis, for
Alciati.*

Tell me, I pray, what inferior man the tomb conceals,
Or whether the great and renowned Andrea Alciati?
It possesses of all men, in truth, the noblest,
And to speak simply, by Jove! the most illustrious.
Earth hides the body, which also here is laid;
But of Alciati indeed immortal is the glory.

THE END.†

H. G.

HEATHFIELD, KNUTSFORD,
July 27th, 1871.

* “ἐτώσιον ἄχθος ἀρούρης.”

† “Τοῦ Ἀλεξάνδρου Γριμάλδου ἀντιπολιτάνου εἰς Ἀλκίατον.”

Grimaldi's Greek stanza, besides certain inaccuracies, is so illegibly printed that the text itself is uncertain. It is subjoined, with some slight corrections.

Εἰπέ μοι δέομαι κ' ὀλίγον τινα καλύπτει,
ἢ μέγαν ἀνδρείαν τ' ἔξοχον Ἀλκίατον;
χείνον ἔχει ἀνδρῶν δῆπον κάλλιστον ἀπάντων
ὥστ' ἄλλῳ εἰπεῖν νῆ Δία κλεινότατον
σῶμα δὲ γῇ κρύπτει, τήνον καὶ ἐνθάδε κεῖται,
ἀλλὰ μὲν Ἀλκίατον ἄμβροτόν ἐστι κλέος.
τέλος.



ORATIO
FVNEBRIS

IN FVNERE D.

A N D R E A E

A L C I A T I,
M E D I O L A N .

Iurifcon. Clarissimi & Cæsareæ Maiestatis
Senatoris Illustrissimi Ab Alexandro
Grimaldo Antipolitano habita
Ticin In Edē Cathedrali ad
XIIII. Cal. Febr.
M. D. L.



I M P R E S S U M P A P I A E .

ORNATISSIMO VIRO

NICOLAO GRIMALDO FRATRI,

ALEXANDER GRIMALDVS. S.



VM ad xliij cal. febr. magni illius uiri Andreae Alciati suo magis quàm nostro tempore uita functi interitum in eade cathedrati deplorassem frater ornatissime, fuerunt p multi magnæ autoritatis uiri, qui me cum iubere iure suo possent multis precibus rogauerunt, ut orationem à me habitam diuulgarem, ne tam diuinus posthominum memoriam Iuriscōsultus nullius funebri oratione hic celebratus fuisse uideretur. quibus cum id diu multumq; de ingenij mei facultatibus magnopere dubitās denegassem, me tamen neque honoris neque ætatis excusatio ab hoc labore uendicauit. Illam itaque in publicum proponere decreui. Neque me Heracliti sententia ab hoc concilio reuocauit qui canē ignotos allatrare, erga notos uerò mitiorem esse dicebat. Sicq; inuidiam nouos homines ut nuper euectos infestare, innotos autem iam esse mitiorem. Malo enim cum tantorum uirorum studio sim obsecutus, desiderari prudentiam meam, q̄ si id denegarim beneuolentiam. Est autem à maioribus nostris diuinitus inuentum atque institutū, ut si quid in lucem edatur aliquis potissimum maximis quibusdam bonis instructus & ornatus eligatur, quo patrono & defensore id obtractatorum insectationem non reformidans, tutò in publicum exeat. Quod cum animo meo diu uersarem, te frater amantissime ex cunctis eruditis delegi, quem & doctrina singulari, et humanitate incredibili, & multarum rerum usu atque experientia (quātum in tuam ætatem cadere potest) reliquis longē prestare iudicaui. Quapropter te oro atque obtestor, ut hūc ingenij mei foetum quem certe candidissimo animo tibi nuncupauī leta fronte qualem mihi semper prestitisti accipias & meum hoc munusculum beneuolē ut soles, complectare. Vale.



ORATIO FVNEBRIS
HABITATICINI IN FV-
NERE EXCELLENTISSIMI IVRISC.

ANDREAE ALCIATI IN AEDE CA-
THEDRALI AB ALEXANDRO
GRIMALDO ANTIPOLITANO.



VANTVM vulnus
pro dolor, Christianorum
Respublica viri omnium se-
culorum, omnis memoria,
doctrina & uirtute facile
principis Andreae Alciati
decessu nuper acceperit, ne
is quidem cui summam copiam
facultatemque dicendi natura largita est, non dico complecti
orando, sed percensere loquendo ulla ratione poterit. Quae
enim unquam in homine tanta uitae fuit integritas? tanta co-
stantia? tanta denique bonarum omnium artium cognitio? Quis
illum nisi penitus ineptus quodam diuino spiritu instinctum
fuisse negabit? Quod cum diligenter mecum reputarem hoc
me hercule dicendi munere superscudere decreueram. Etenim
sciebam mihi coram frequenti grauique doctorum hominum
conspectu & consessu, quantus mea memoria nunquam ullo
in loco fuit, dicendum fore. Itaque timebam ne id me muneris
suscepisse, audacia uobis potius quam obsequium, temeritas quam
officium uideretur. quod ego qui & ingenij, acumine, & iu-
dicii grauitate, & arte aut studio dicendi (in quibus non

multum sanè temporis adolescens adhuc impendi) procul a
uobis omnibus relinquer eius hominis laudes, qui omni gene
re uirtutis maxime floruit oratione complecti, atq; huius au
toritatè loci, in quem nisi summa facultas afferi debuerat,
contingere auderem. Verum Patres Ampliſſi. si semel in
ſtituti mei cauſam rationemq; cognoueritis, intelligetis me
nō huius muneris obeundi fiducia, ſed ne quis grati discipuli
in Præceptorem officium in me deſideraret, hanc orandi
prouinciā ſuſcepiffe. Hic enim nō ſuos ſolum, ſed & nos
omnes Gallos (tantum humanitatis natura dederat) adeo di
uinis et immortalibus meritis deuinxit, ut obſtrictos nos me
moriam beneficiorū ſempiterna ſuppudere debuiffet, ſi quam
gratiam uiuo et ſpiranti non habuimus (referre enim nō po
tuimus) mortuo memori mente q̄tam maximā animi noſtri
capere poſſent non perſolueremus, eumq; aliqua oratione ce
lebraremus. Quæ licet uiri diuino ingenio, admirabili do
ctrina, incredibiliq; prudentia præditi ſingulares eximiaſq;
uirtutes potius ſit dicendo obſcuratura, quàm eius ampli
tudinem illuſtratura, malui tamen eloquentiā in me requiri
quàm ſi id nō fecerim ingrati animi uobis eſſe ſuſpectus. Il
lius enim mortem qui omnibus hominibus interiſſe exiſtimā
dus eſt, non luctu publico ſolum, ſed etiam monumentis eſſe
honorandā puto. Adeſtote itaq; omnes animis qui adeſtis
corporibus, quorum ora uultuſq; non ſine maxima mentis
delectatione contēplor, meq; pauca de florentiſſimi Præ
ceptoris noſtri Andreæ Alciati laudibus dicentē, attentiffi
mis animis ſumma cū benignitate audite. Magnū profectō

atq; arduum hodierno die mihi onus est impositum audito-
res, omnium qui sunt, fuerunt, erunt, longe maximū atq;
clarissimum uirum laudandi. Excitanda itaq; mens et attol-
lenda est, ut & uos tantæ rei dignitatem percipiat auri-
bus, et nos mente cogitationeq; comprehensam oratiōe com-
plectamur. Quid faciam? quid primum querar? Vnde potis-
simū exordiar? Iam sanè non solum commoueor animo,
sed omnibus artubus contremisco, neque ulla pars corporis
mei satis suum officium præstare potest. An incredibiliū
uirtutum suarum memoriam dicendo refricabo? commu-
nemq; dolorem uel inœrorem potius, quo omnes non distine-
mur aut duellimur, sed opprimimur ac ardemus oratione
augebo? At uereor si hoc fecero, ne qui uestrū omnium
animos plus quā satus est consternatos consolari debeam,
acerbæ tristitiæ recordatiōe penitus debilitē & frangam.
Quis enim Alcibiadis cuius unius uirtutibus pares omnium
hominum uirtutes nulla unquā secula habuerūt morte nō ita
conficiatur, ut neq; modus neq; intermissio lacrymarū neq;
ulla leuatio futura uideatur? Nam qui illum à puero inspi-
cere et ordini à principio uoluerit, humani ingenij modum
excessisse facile iudicabit. Vix enī cunabulis eductus, ea sum-
mæ spei, summæ ingenij indolis, summæq; uirtutis signa de-
dit omnibus, ut de illo quod de Isocr. apud Platonē Socra-
tes auguratus est, omnes prædixisse uideantur. Neq; uerò
mirificā expectationem q̄ sui concutaret sustinere duntaxat
ac tueri potuit, sed omnino uicit. His enim ingenij fontibus
irrigatus cū ætate aliquantulum processisset, nō solum ar

tes quibus ætas puerilis ad humanitatem informari solet pri-
moribus labris gustauit et extremis ut aiunt, digitis attigit,
sed ita in Grammaticorum laboriosos, canones, Oratorum
colores, Dialecticorum argutias, Musicorum tonos, A-
rithmeticorum numeros, Geometrarum dimensiones, A-
strologorum motus, Medicorum, τὰ ἀλγεῖσιν ἰατρικὰ,
Philosophorum abditas sententias, Theologorum diuina
dogmata, in omne denique (ne singula persequar) disciplinarum
genus aciem mentis ita fortiter intendit, ut plenam nondum
attigens pubertatem amplissimis monumentis memoriam nominis
sui consecrarit. Scripsit enim adhuc adolescens per multas oratio-
nes et declamationes adeo coccinnis et acutis sententijs grauius
que uerbis ornatas et perpolitas, ut nemo fingenti fucique pue-
rilis sed literatae senectutis plenas nisi hebes communis lite-
rarum et poltioris humanitatis expertus diiudicet. Inest enim
genus quoddam sermonis ita liquidum, fusum et profluens, ut
aureum orationis flumen manifestoprehendatur, atque Atti-
corum acumen, elegantia, breuitas et facetiæ agnoscantur.
Historiam patriam adeo uere, pure et ornate contexiuit,
ut appareat quædam in illo uelut Sallustiana breuitas, qua
nihil apud aures eruditas potest esse perfectius, ut nec quod
desit nec quod redundet inueniri possit. Poesim ænigmatum
plenam (quæ quibus teste Platone non dignoscit) sic didicit,
hausit, expressit, ut Emblemata, Epigrammata, Elegias,
Comœdias et alia diuersa poemata, ita festiua, ita concinna
ita elegantia nihil ut fieri possit argutius, intra primum iu-
uentutis limen confecerit. Mathematicarum demonstrati-

tonum, medicinæ, Philosophiæ, & Theologiæ, studia sic
amplexus est, ut de quacumque re ita copiose luculenter &
ex improviso dissereret, ut in una qualibet sola & semper
laborasse uideretur. Quid autem ad Grecarum litterarum
cognitionem attinet, ita omne suum studium atque ingenium
ad earum imitationem contulit, Latinaque cum grecis sic
coniunxit, ut non minus Græca quàm Latina illius oratio
omnibus ornamentis abundaret. Id indicant tum pleraque
ab eo græce scripta tum è græcis latine reddita. Quin etiã
non nulla extant Epigrāmata elegāter admodū cōscripta
propediem (ut spero) publicū acceptura. Rei autē militaris
nobilissimā sciētīā (ī cuius tutela et præsidio serēus trāquillus
q̃ beatæ pacis status aq̃escit, ita calluit, ut illū nihil nisi castris
locū capere, eadē uallo cingere, hostes propulsare, exercitiū
instruere solitum fuisse dixisses. Nulla deniq̃ ars est (ut in
paucis conferā) cuius non expressa uestigia apud illū repe
riantur. Quibus omnibus disciplinis cum cæteris lōge antecel
leret sūmamq̃ hominū admirat ionē iā excitaret, suum ipsius
ingenium tam facile et copiosum in his diutius consumendum,
memoriā rerum et uerborum diuinā (qua Cyro, Mithrida
ti, Charmidæq̃ multum excelluit) adhibendam non esse iudi
cavit: sed ab his, artibus quæ sunt libero homine dignæ, ad
elegantiorē scientiam ætate aliquantulum progrediente
defluxit. Quapropter sanctissimæ ciuili sapiētīæ se penitus
dedit, illi se totum addixit, in ea omnem curam, laborem,
industriam, studium denique totum collocauit. Cui cum non
multum temporis adolescens tribuisset, insignia Iurisconsulti

citijs septennio maxima doctorum uirorum prædicatione
asssecutus est. Mediolanum germanam patriam quæ fama,
quæ gloria, quæ doctrina, quæ bellica laude semper floruit
mox se recepit, ubi triennium fere integrum aduocatus
in foro tanta famæ celebritate uersatus est, ut illius ianua
quemadmodum olim Scip. Nasicæ aut Q. Mutij, maxima
quotidie ciuium frequentia & summorum hominum splendo
re celebraretur. Cuius singularis eruditio cum iam non in
tenebris lateret, sed in luce Gallicæ, oculis Italianæ, atq; in au
ribus omnium gentium et nationum posita esset, ab Auenionen
sibus ad publicum profitendi munus accersitus, Comes Pa
latinus sacræ Lateranensis Aulæ à Leone x. Pont. Max.
constitutus est, & cum nunquam ad eum diem Cathedram
ascendisset, stipendium sexcentorum meruit, ibiq; aliquot
annos commoratus, ita orbem terrarum nominis sui glo
ria impleuit, ut illum Franciscus Francorum Rex Chri
stianissimus duplicato honorario et mille ducetisq; præstitis
in Biturigensem Academiam uocarit. Accersuit mox illū
de longinquis regionibus, resistentiq; & quodammodo ter
giuersanti iure suo inecit manum Franciscus SF. Medio
lanensis Dux, amplissimaq; senatoria dignitate ornauit, &
ut Ticini doceret ab eo impetrauit. Bononiam Studiorum
alumnæ paulo post petijt in qua honorificentissime excep
tus quatuor annos magno auditorum concursu Ius ciuile pro
fessus est. Ticinum reuocatus (ita iubente Carolo Impera
tore Sereniss.) aliquot annos hic resedit. Ferrariam Du
cis Herculis amplissimis cōditionibus adductus deinceps in

uisit, & postratam *Academi*am exulit. Tandem post
infiuitos peregrinationis labores *Ticinum* reuersus, hic se-
des ac domicilium collocauit, docuitq; tres aut quatuor an-
nos ad summum, assidua doctorum uirorum frequentia undi-
que confluentium. Deniq; dum pedum dolore aliquot annos
leniter quidem primo (ut fit) fortius mox ac crebrius labo-
raret continua febre adiuncta, paulatim intra decem et qua-
tuor dies confectus, integris usq; dum interiret semper sensi-
bus, ad tertium *Idus Ianuar.* quinquagesimum octauum an-
num non excedens mortem obiit, animumq; Deo à quo ac-
ceperat, ex altissimo domicilio depressus et quasi demersus
in terram, corpus humo nō sine maximo fletu gemituq; om-
nium reddidit ac reliquit. At quid fletum gemitumq; com-
memoro? Luget *Mediolanum*, moeret *Ticinum*, Squalet
Italia, afflictaetur *Gallia*, omnes deniq; prouinciæ tam di-
uinum *Iurisconsultum* orbatū hac uita queruntur. Quis enim
unq; adeo sincerè atque eleganter *Iurisconsultorū* respon-
sa, Principum constitutiones, Pontificum sacros canones
est interpretatus? Quis de his omnibus ita uerè ac diserte
ad hæc usque tempora scripsit? Num tantam eloquentiam
legum scientiæ (cuius quasi soror est) coniunxit, quantam
neque ex ueteribus quisquā habuit, neque ex posteris alicui
sperare uel planè etiam optare datum est? Id τὰ πρῶτα δοξα,
Dissunctiones, libri illi omnium sermone celebratissimi de
uerborū & rerum significatione, & alia eius infinita ope-
ra quæ quotidie in manibus habemus abūde declarāt. Hūc
igitur non lugebimus? Illius interitum non deplorabimus?

extinctum uerum & germanū sanctissimæ ciuius sapientiæ
decus & ornamentum non queremur? O mortalium genus
miserū ac calamitosum. O fortunæ telum acerbum. O fata
crudeliā bonis omnibus insidiantia. O noctem qua animam
efflauit omnium temporū acerrimam atque acerbissimam.
Siccine nos tam precioso munere diuinitus ē cœlo ad nos de
lapso spoliasti? Siccine uoluptatem incredibilem quā ex il-
lius iucundissima cōsuetudine capiebamus ademisti? Siccine
oraculum totius Christianæ Reipub. insperantibus nobis
eripuisti? Nunc mehercule candore & flore proprio Ita-
lia, splendore suo Mediolanum lumine præclarissimo om-
nes gentes & nationes sunt priuata. Me uox, me latera,
me uerba deficient, si quā miser, quā calamitosus, quam-
q; acerbus sit nobis huius uiri obitus uociferari uelim. Iam
mihi uideor audire Iurissprudentiam moerentem & demissā
in has uoces erumpere. Ubi splendidissimus candor? ubi
præsidium firmissimum? ubi unicum columen meū Andreas
Alciatus est? Qui me sui sermonis elegantia, ingenij magni-
tudine, iudicij grauitate, dicendi facultate diminutā adauxit,
debilitatā confirmauit, multis iniurijs iactatā atq; agitatā
defendit, præcipitanti subuenit, demersam extulit, afflictā et
perditā erexit? O immanem mortem. Tu ne mihi hoc præ-
clarum lumen tam subito inuidisti, ut pene æternas mihi te-
nebras adferres? Tu ne adeo cruentum in illius corpus telū
iniecasti, ut pristina barbaries me denuo deformaret? Tu
ne tyranidem detestabilem in illum sic exercuisti, ut me om-
nibus ornamentis spoliare? Verūm quo hæc delabitur ora

ratio? aut quis tandem mihi finis est propositus? An ut morrorem uestrum lacrymis meis adiunem? An uero ut oratione mea uos consoler doloremq; depellam? Longius itaque non progrediar, meq; ad meum munus pensumq; reuocabo. Abstergite luctum auditores, & morroris memoriam omnem deponite. Mors parata, proposita, definita, & ex æquo communis est omnibus quasi naturæ uerum debitum.

Debemur morti nos nostraque.

Nec formæ, nec opibus, nec imperijs, parcit.

Etenim

Pallida mors æquo pulsat pede pauperum tabernas.

Regumq; turreis.

Verum si paulò altius iuxta Philosophorum uerissimam sententiam rem hanc totam perscrutari uelimus, uitam esse ueram & non mortem facilius iudicabimus. Nam (ut est apud Euripidem)

Τίς δ' οὐδ' ἐπὶ τοῖς ἡμῖν ἐστὶ κατὰ χεῖρα

Τὸ κατὰ χεῖρα δ' ἐστὶν ὑπὸ ζῆτι καὶ βροτῶν.

Et nunc fortè re uera mortui sumus. Accepimus enim à sapiente quodam nos nunc mortuos esse, corpusq; nostrum sepulchrum esse nobis, & tunc nos uere uiuere, cum ab hoc cæco Terrarum carcere liberati, in coeli arcem emigramus. Nā quo tandem modo uita hæc appellari potest, quæ ueluti turbulentissimum pelagus, rot procellis & fluctibus quotidie iactatur? quam Talorum iactibus ueteres illi Patres de hac re optime sentientes compararunt. Neque eam immeritò Euripides dieculam unam, Phalcreus Demetrius

temporis punctum, optime uero omnium Pindarus umbræ
somnia appellauit. Nunc demum igitur uiuit uiuit diuinus
Alciatus, & pro mortali conditione uitæ immortalitæ,
& eam gloriam quæ uix cœlo capi potest est consecutus.
Reliquit enim uirtutis præsidia firmissima quæ perditis re
bus omnibus sola se (M. Tullio teste) sustentant. Nul
la enim in re mortalium tanta inest firmitas, tanta constan
tia, ut his in rebus quæ uirtute geruntur. Et uirtus crudeli
tatem mortis propulsare solet, & (ut dicitur) est altissimis
defixa radicibus, quæ nulla unquæ in labefactari nullo unquæ
loco dimoueri potest. Viuet, uiuet pfecto, dū genus hominū,
dū gentes, dū populi extabūt, et uita illius memoria seculorū
omnium uigebit, posteritas alet, ipsa æternitas semp intuebi
tur neq; ulla unquæ ætas de suis laudibus cōticescet. Scripta
enim illius immortalitatis non ætatis sunt. Domicilium quide
mutauit, sed ut firmum & stabile quod hic tanquā peregri
nus non habebat cōsequeretur. Commorandi enim nobis na
tura diuersorium non habitandi dedit. Nōs mortales cala
mitatibus, periculis, morbis, casibus, curis, incomodis, uitijs,
iniurijs, obnoxios reliquit: ut immortales illos herōas immor
talis inuiferet, ex labore ad quietem, ex dolore ad indolen
tiam, ex morbo ad sanitatem, ex ætate breui ad perpetuam
defluxit. Lacrymarum itaque finem aliquem facite, neque
mortem Præceptoris nostri diutius deplorate. Qui enim id
agit, se mortalem esse deflet, ac naturam (quemadmodum
Theophrastus moriens apud M. Tullium) accusat.
Mortuus est in patria, in qua decedere præclarum est

atque antequam extremum uitæ spiritum ediderit, ita omnia sua composuit, cum fortunarum suarum (quas non ut olim Thebanus Ismenias apud Platonem) sed diligentia & uirtute parauerat Franciscum Alciatum hæredem testamento reliquit, cuius candidos niueosq; mores, ingenium perspicax, & singularem tum literarum humaniorum, tum etiam Iuriscivilis peritiam omnes commemorant, Ita denique animum omni labe & macula peccati expurgare, cumq; his quæ ritè decedentibus adhiberi solent sacris deos sibi superiores atque manes placare, & debita officia Deo præstare uoluit, ut de eius interitu nullus iure dolere debeat. Nunc autem uiri percelebres omnes ad pedes Strati iaceamus obsecrantes Deum Optimum Maximum ut eum qui suos annos non ἰτῶσιον ἄλλος ἀεὶ οὕτως. (ut inquit Homerus) terram pressit, sed grauitè peracta hac uitæ fabula, honestâ sui memoriam posteris reliquit, qui tanta humanitate prudentia & religione exiguum hoc uitæ curriculum hominibus à natura circumscriptum confecit, qui tanto denique studio omnia quæ sanctissimi Christiani sunt, semper obseruauit, in animorum beatorum cœtum ac numerum reponat.

Τοῦ Ἀλεξάνδρου, γερμᾶδου ἀντιπολιτάνου εἰς Ἀλκίαντον.

Εἴνεπ' μοι δ' ἴομαι τ' ὀλίγον τιν' ἄσκημα καλύπτει
 ἢ μέγαν ἀνδρείαν τέξοκον Ἀλκίαντον;
 χεῖνον ἔχει χιθῶν δ' ἡπου κάλλισον ἁπάντων
 ὡς τ' ἁπλῶς εἰπεῖν ἢ δ' ἰα καλινότατον
 σῶμα δ' ἔγχεύεται, τῆνον καὶ ἐνθάδε κῆριται,
 ἀλλὰ μέν Ἀλκίαντου ἀμφοτέρω ἐσι κλέος.
 ΤΙΛΘ.

ELEGIA DE MORTE

D. ANDREAE ALCIATI,

PER ALEXANDRUM GRIMALDUM
ANTIPOPLITANVM.



*VM cuperent magnos crudelia fata Ticinæ
Eripere & placida luce carere uiros.
Insignem subito feriunt uirtute Salernum,
Impia nec terris plura uidere sinunt
Ocyus Andulphum rapiunt, morbisq; medentem
Diuine nobis eripit una dies.
Nec te magnanimum heroem Butigella tacebo
Qui facis interitu squalida cuncta tuo.
Nuper at Andream nondum satiata uocarunt
Alciatum, o magnis inuida fata uiris.
Pierides lugent, mœret Tritonia Pallas,
Deflet & extinctum pulchra Thalia decus.
Et queritur raptum nobis Grinæus Apollo
Alciatum, ac tanti iusta querela dei est.
Nam quis non doleat circum prœcordia tantum
Fata breui nobis eripuisse uirum?
Sed quid dico uirum? longè mortalia quæ sunt
Vicit, ut hunc hominem nemo fuisse putet.
Mortales uisit, nos ut diuina doceret,
Et peteret tandem regna relicta prius.
Quod fecit, mentemq; Deo satur hac dedit aura
Reddidit & terræ corpus inane lubens.*

Ingenij monumenta sui tamen ampla reliquit.

Heros, non ulla deperitura die.

Quæ legite, & uestris manibus persæpe tenete.

Nomen & Alciati concelebrate precor.

F I N I S .

P A P I E .

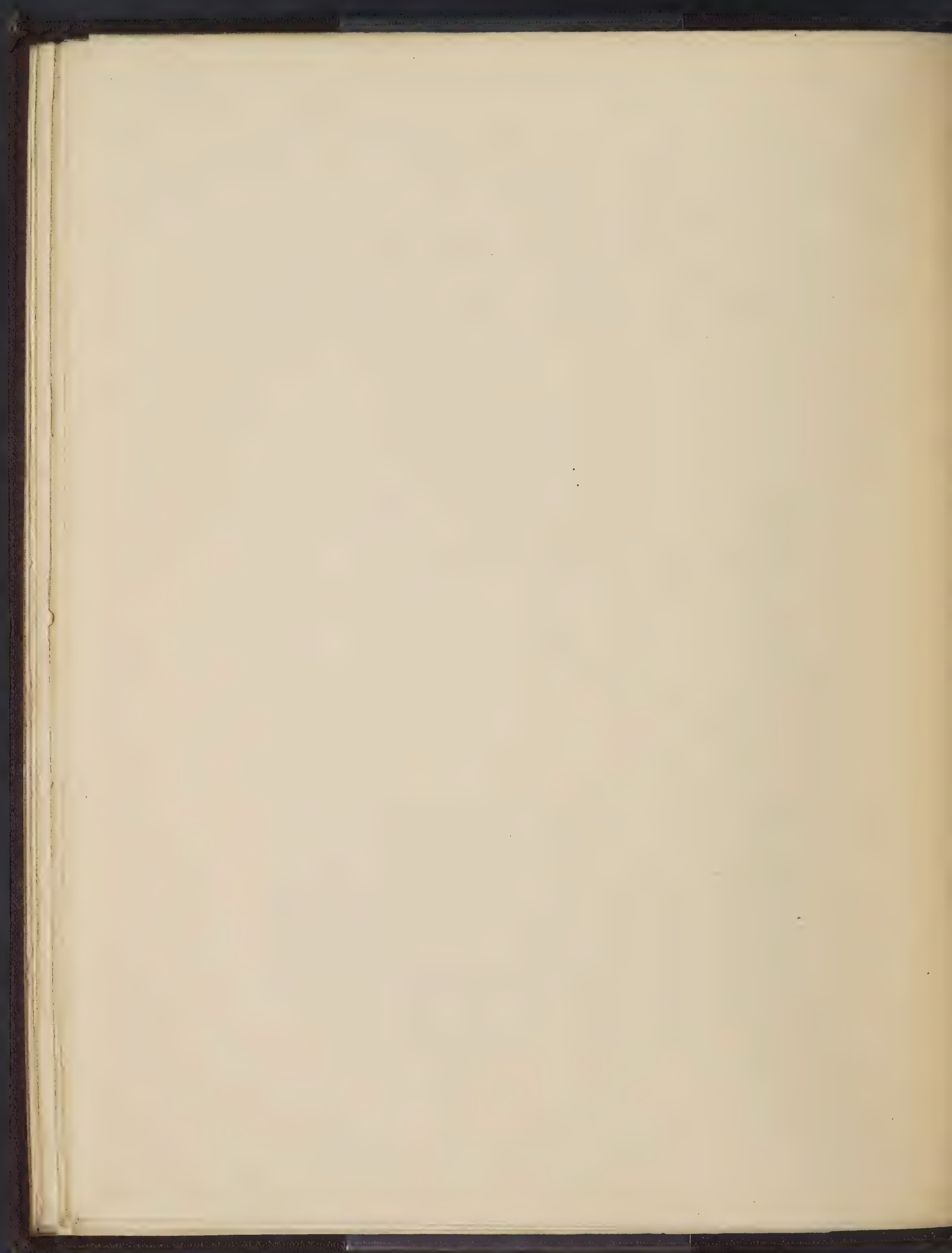
Apud Franciscum Moschenum Bergomensem, Et

Ioannem Baptistam Nigrum, Socios

Ciuesq; Papienses. Anno

Domini. M. D. L.





C A R M I N A

STEPHANI GVATII.

ALCIATI LACRIME.



ERgo ne mortales tot cantus, totq; choreas:
Durabunt longos oia vestra dies:
Ergo ne delicias vixisse inpune licebit:
Plaudite num quisquam posse videre putat:
Tanta ne pectoribus vestris migraverit vnquam
Letitia: heu poenas omnia fine dabunt.
Miscentur lachrymis caelestia regna, minantur
Exitium terris luctibus attonita.
Iam prope coelestis, mundi et nil machina distat,
Iam prope coelestis machina facta Chaos.
Nunc, nunc mortales dici cupiuntq; voluntq;
Coelicolæ, lachrymas dantq; superq; fatis.
Obijcit ANDREAE causam mors dura doloris
Orbatum queritur numine quisq; suo.
Hument pleetra, situm suspensaq; barbita ducunt
Atq; manum Phebus continet ipse lyra.
Mutescunt querulae, non amplius æthera complent,
Deseruere suum nunc Helycona Deæ.
Edocte quondam Charites celebrare choreas
Conspectum tacite nunc Iouis ante sedent.
In terris speculum referentem numinis vltro
Flaua Ceres deflet occubuisse sui.
Doctrinae exemplo Pallas viduat dolores,
Concipit heu quantos, quanq; Diana gemit.
Denique flere diem tam crudi vulneris omnes
Constituere Dei, constituere Deæ.
Vnica sed luctus inter solatia restant,
Ab Ioue quod mortis præmia digna feret.
Omnia corruerent, terris habitare iuaret,
Hoc si non inter damna leuamen erat.

Humanas voces, lachrymas quin fundere mallent,
Mallent nobiscum morte dolore pari.
Sad te Iam ne potest vrgerere miserrima tellus,
Iam ne potest coelum, cura, dolorq; Deum?
Respice quam viuum resecant tua vulnera, cinctam
Heu, heu te Innumeris moxq; fatere malis.
Est cito quo possint sanari vulnera Diuum,
Non possunt medica sed tua dira manu.
Iam fas est crebris spumantia fletibus ora
Ter, quater, æterna credo rigare die.
Nunc gemitus, uoces, adeant suspiria coelum,
Perpetuam ducant mœstitiãq; genæ.
Nubila frons ducat, nulla hic demulceat aures:
Res, res composita non eget ista coma.
Gallia, Germanę gentes, Hispania, vestri
Exitij signum nunc tuba sæua dedit.
Nunc oculos vestros, animosq; auertite, ripam
Ticini aspiciant lumina vestra tenus.
Alloquar Italiam? calcar currentibus addam:
Ah nimium sentit vulnere læsa graui.
Huc, huc horentes, huc, huc quoscunq; remissos
Intendant oculos seruat vterque polus.
Quod lachrymas citra nequeo memorare, videbunt
ANDREAM supra spem potuisse mori.
Crediderat potuisse mori gens tempore nullo
Immortalis erat quod data fama viro.
Hoc ipso asperius crudescunt vulnera verum
Insperata virum mors quod iniqua rapit.
Inuida mors dedecus quod te manet inuida turpe,
Si qua facis, nobis vulnera cæca facis.
Ille, ille Intactus contemptis sedibus istis
Fœlix sydereos incolit ille lares.
Carcere mortales miseri squallente relict
Luctificam nequeunt sed tolerare vicem.
Cogitat humani generis dum quisq; salutem
Extinctam, occurrit pro ratione furor.

Audire graui Iuuenes qui voce tonantem
 Stillantes Lachrymas quam sine fine dabunt.
 Illius atq; tubæ cultrix Germana Iuuentus
 Concitat o quantus pectora vestra dolor.
 Quantus te exagitat legum studiosa Iuuentus,
 Quantus te exagitat nocte, dieq; simul.
 Dicite nunc soliti pendere frequenter ab ore
 Quam graue sit cani deseruisse, latus.
 Audistis quoties sapienter verba sonantem
 Gryphos abstrusos dissoluisse diu.
 Sperauit neu quoties hominem me posse videre,
 Et quæ saxa trahit me quoq; voce trahit
 Nunc & non miseras aures expleſſe, tacentem
 Conſpicere & ſaltem non potuiſſe dolet.
 Vrbs manet at quantus te te nunc maxima luctus
 Et capite, & charo tam viduata Duce.
 Lugentes tumulum cingunt, paſſimq; parentat
 Quiſq; gemens, & tu victa dolore laces.
 Lauream iam ceſſet, ſapientes iam ſatis agro
 De Ticinenſi proſiliere viri.
 Iam metuo domino extincto ne ſole relicta
 Deſtituant veſtrum ſydera forte ſolum.
 Tene vnq; potuiſſe igitur iuſtiſſime paſtor
 Linquere propenſos ad tua vota greges:
 Tene tui magni cultores numinis vnq;
 Tene vnquam fidus deſeruiſſe tibi:
 Si cœlo fruitur quiſquis mortalia curat
 Reſpice diſceſſu vulnere quanta facis.
 Aſpice ſit quantus de te dolor, aſpice quantæ
 Sint Lachrymæ, quanta & ſollicitudo premat.
 Hoc ſcio (ſi ſolita fulges pietate beatus)
 Pro noſtris lachrymas fletibus ipſe dabis.
 Nunc minus illa micat lampas Phœbeia terris,
 Nunc iter incerto nunc pedè quiſq; facit.
 Exitium, exitium promittunt ſydera, raptus
 Crimina, ridiculum dicere furta foret.

Corde fluunt Lachrymæ mortalibus, vndiq; luctus
Nascitur: Innumeris omnia plena malis.
Hæc fecisse docent, hæc te miracula ferris
Conuitium, terras de stituiffe docent.
Vertentur lachrymæ in furias, vertentur amaram
In rabiem, surget squallida Tisiphonæ.
Quando Iuuant demum medicamina nulla, ministret
Accensis animus ne furor arma timet.
Cum superis prompti bellum renouare gigantes
Innumeri ob raptum te statuere Ducem.
Hoc pius, hoc crimen, scelus, hoc auerte, tuæ.
Et saltem miseros qua ratione potes.
Sis memor & saltem polles quo numine, terras
Debentes nimium sæpe Iuuare tibi.
Immortale tuum tollent ad sidera nomen,
Et tibi pro meritis carmina multa dabunt.
Terra tuæ cultrix prima te fruge piabit,
Atq; ego sic carpens sydera voce querar.
Hic iacet ANDREAS quondam qui lumina terris
Omni plena sui parte corusca dedit,
Ast vbi mortalis dissoluit vincula vitæ
Terra miser partes non tulit vsq; suas.
Res data sorte fuit, Terris est fama relicta
Sorte tulit cineres marmor & ossa capax.
Spiritus ætherei sedes confugit ad altas
Agmine cœlesti cum comitante Ducis.
Illic susceptum gremio, cupidisq; lacertis
Auguror æterno tempore pace frui.

FINIS.

I V L I I Z V R L A E

C A R M I N A,

M O R S.

MEssemel euictam ducentiq; agmina ligno,
 Quod fuit in terris primi mihi Causa triumph
 Euulsum a magno rerum genitore recordor
 Imperium nostrum toto, quod stabat olympto
 Horrendum, quando ipsa Comas erecta tonanti
 Terribilem ostendi vultum, faciemq; minantem
 Non ante auditas poenas, duosq; labores
 Tunc hominum quicquid fuerat, mea iussa timebat,
 Nec secus atq; artus, animos hac falce Secabam,
 Ast humili spolio victrix nunc dextra potitur,
 Conamur, famamq; hominum, nomenq; sopire,
 Heu paruos ausus, Heu quam nunc debile regnum,
 Contemptaq; faces, mea magna potentia quondam,
 Iamq; satis fato, superumq; ardentibus iris
 Esse datum potuit, meritas iam sanguine pænas
 Soluimus & nundum fugit præcordibus horror,
 At non his contenta malis mens dira deorum
 Sæuit adhuc, renouatq; atros in corde dolores,
 Et parat arma, quibus rapiat (miserabile visu)
 Quod superest regni nec non sine numine sceptri
 Vir fuit italiæ claris productus in oris
ALCIATVS Celeri deductum nomen ab alce
 Hunc ego tartareis furijs agitata tot annos
 Persequor, atq; sine nitor prohibere Minervæ,
 Nam mihi q; primum nostras peruenit ad aures,
 Hunc fore qui longe nostros excedere fines
 Poslit, & in vita me in terris sistere famam,
 Oppugnare vias, Conariq; omnia contra
 Mens fuit, inuisis nam sic contendere fati,
 Posseq; credebam venientem auertere pestem,
 Ast inimica mihi soboles defensa deorum
 Ense fuit, semperq; meas elapsa retexit

Insidias, quamq̃ nostro venus alma labori
Annuīt, atq̃ viro vīsa est contraria viuo,
Nunc vero optato tandem cum fine potiri
Debueram, & gratos fr̃ctus sentire laborum,
Quandoquidem e terris ictum falx depulit hostem
Ecce iterum rediens mutata veste per ora
Perq̃ virum memores animos mihi bella mouere
Præparat indomitus, diuumq̃ exultat in armis,
Ipsa quid inſœlix faciam, mens ardet in hostem,
Ac pudet incepto victam deſiſtere, & vni.
Succubuiſſe viro, Superos quæ pellere cœlo
Haud quondam timui, magnū quæ ſum auſa tonātem
Quærere, & horrenti ſecum concurrere bello,
Me ne igitur vinci? dominum me ferre ſecundum?
Aſt ego ſi terris dominor, ſi dextera fortis
Sceptra tenet, ſi non nobis audacia ceſſit,
Scipiadas duros terris ſi cedere iuſſi,
Nec ſua me contra defendit muſa Maronem
Iuſq̃ inſidiſq̃ modum finem ue labori
Non prius imponam, quam memet in omnia verſam,
Coreptumq̃ odiſ pectus ſpes deſerat omnis.
Vincere ſi nequeo fatiſ contraria noſtris
Fata viri, in partem ſaltem minuiſſe licebit,
Nil non addebo, noſtris ſocia arma rapacis
Temporis adiungam, cæci quoq̃ limina Ditis,
Infernaſq̃ domos viſam, precibuſq̃ Sorores
Tartareas, hominum linguas, inuadere, & hoſtiſ
Aeream vitam cogam diſſoluere morſu,
Sed quo me furor iſte rapit? quæ me arma iuuabunt
In diuum infractas vires, in fulmina diuum?
Ipsa quidam ſumpta fallaciſ imagine famæ
Decepi veteres, quando non omnia vitam,
Facta trahunt, ſed quæ ſuperum ſententiā laudat,
Famaq̃, quæ ſummo diſſentit ab æthere, noſtra eſt,
At nunc eror abeſt, quodq̃ alto rapta dolore
Debellare paro, non eſt mortale, nec horret

Latratus hominum, rapidos neq; temporis ausus,
Credo equidem quondam tacituros marte poetas,
Nec semper sacris sedem fore legibus vnam,
Et quandoq; suus, quibus est data copia fandi,
Deerit honos, minuetq; ætas virtutis honores
Nunc hos, nunc illos, variabitq; omnia tempus,
Attamen & semper fuit, & Iouis inclita proles
Semper erit Pallas, tota hoc quæ in pectore sedit,
Quamq; etiam medijs magnum resonabit in armis
ALCIATI nomen, stabitq; armata Minerva,
Ergo ego quæ magnas Asiae res voluere, & omne
Deuastare solum, Latiasq; euertere gentes,
Et notum Cælo Romanum extinguere nomen,
Quæq; nouæ & veteris potui Carthaginis arces
Hac æquare solo dextra, nunc vincor ab vno
ALCIATO, hic rerum victa victrice triumphat,
Atq; ipsa hostilem ducor captiua per orbem.

FINIS.

CONSTANTIVS LANDVS
COMES PLACENTINVS IN
MORTEM DIVINI ALCIATI.



ALCIATO extincto ceciderunt culmina legum:
Rursus & inuasit barbaries latium.

ALIVD.

Alciati ob mortem Permesii exaruit vnda:
Et creuere amnes Italiae lachrimis.

ALIVD.

Maximus interpres legum cum concidit heros
Alciatus, Musæ tunc periere nouem.

ALIVD.

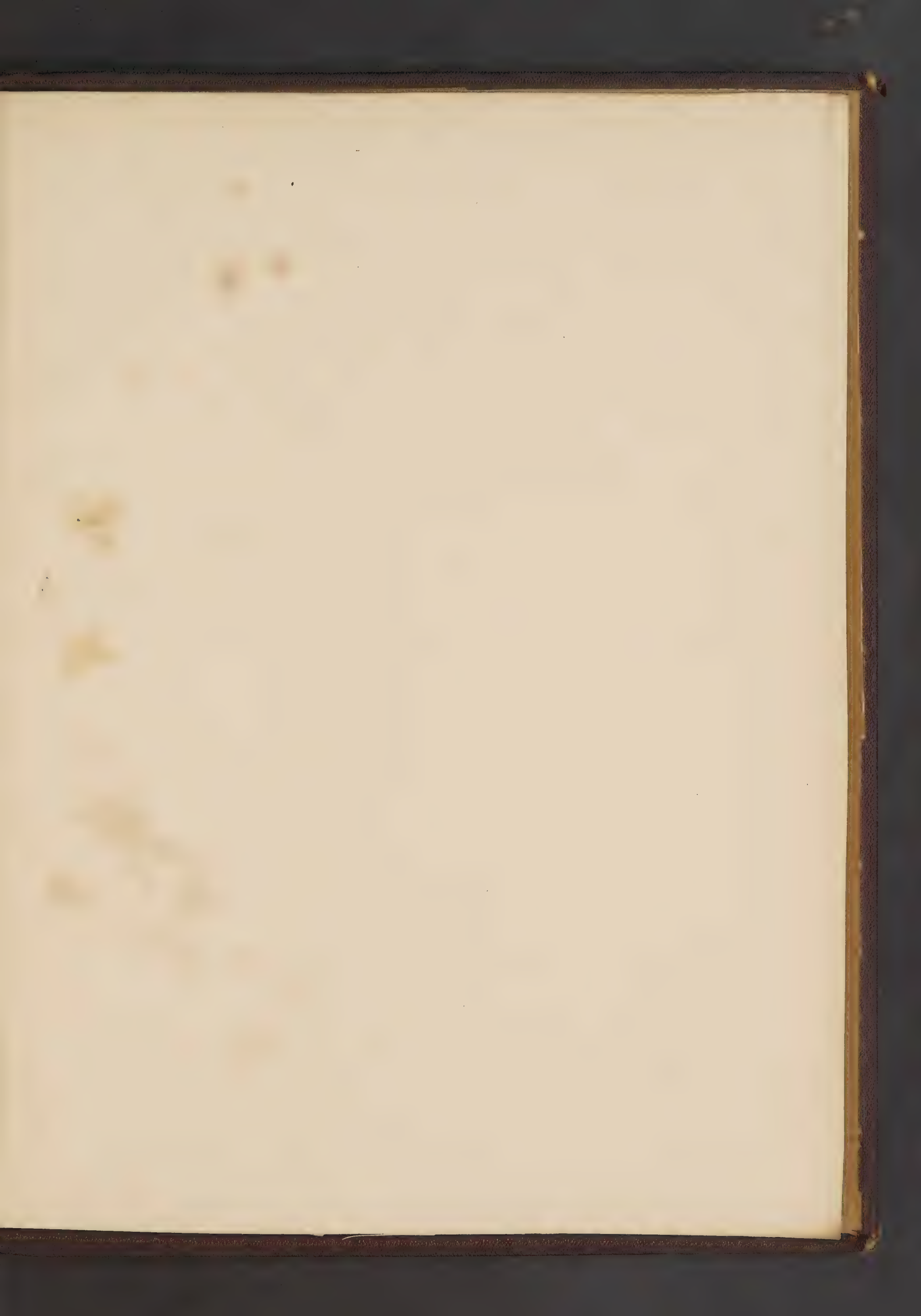
Alciato nascente suum acceperere nitorem
Leges, hoc ipso depereunte iacent.

NE hai dunque o Morte rea tolt' il gran lume
 Ill ustrator delle Romane leggi:
 Per cui disperfi fian sempre i bei greggi
 Ber non potendo piu l'vsato fiume.
 Hor che estinto e sì valoroso nume,
 Chi potra piu guidarti a i sommi seggi
 Dell' eloquenza, che non mai vaneggi
 O adorna Giouentu di bon costume?
 Piange Italia mia dunque, e Pianga il Mondo
 Epiangete voi meco o cari amici,
 Pianga minerva, e le noue sorelle.
 Poi c' habiam perso il primo no'l secondo
 Honor d' ogni virtu, che fe felici.
 I cor gentil, e l' innalzo alle stelle.

FEDERICVS SCOTVS,
COMES PLACENTINVS,
 IN MORTEM DIVINI
 ALCIATI.

AVrea qui iecit per terras semina veri
 Legiferum promens abdita sensa virum,
 Hic situs est, Mediolanum cui præbuit ortum,
 Gallia quem mitti fouit & auxit ope:
 Quemq; reportarunt populi ceruice Latini
 Pene sua. lugent orba parente suo
 Gymnasia ALCIATVM: ridet lætissimus ipse,
 Cum tribuit quod erat denique cuiq; suum:
 Corpus humo, cœloq; animam, nobisq; libellos
 Queis velut induxit legibus ipse diem:
 Et quibus absterlit multum mœroris amicis
 Fleturis alias insatiabiliter.

Impressum Papiæ, Apud Franciscum Moschenum,
 Bergomensem. Et Iouānem Baptistā Nigrum,
 Socios Ciuesq; Papienses. 1550.



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